SRI SRI GAYA-MAHATMYA AND GAYA-KRITYA

SWAMI VEDANANDA

BHARAT SEVASHRAM SANGHA

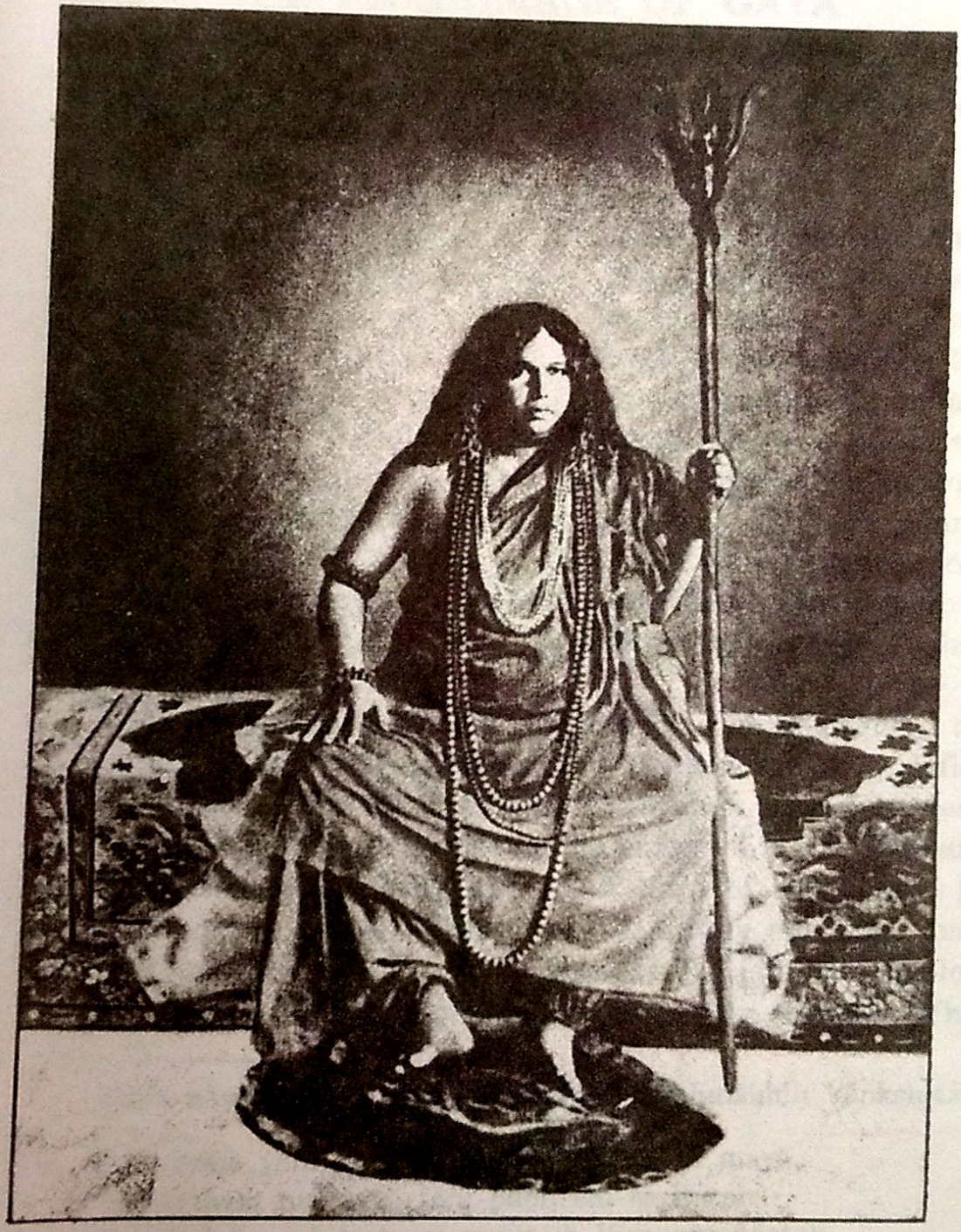
Published by :
Swami Saraswatananda
Bharat Sevashram Sangha

Second Edition :
Sri Sri Janmastami
Printed 2000 Copies

© All rights reserved by the Pranab Math

Printed by :
Sri Sumit Sarkar
Classic Press
21, Patuatola Lane
Kolkata–700 009

Price : Rs. 10.00



SHRIMAT SWAMI PRANAVANANDAJI MAHARAJ

Founder—Bharat Sevasram Sangha

THE PILGRIMAGE OF GAYA

The Significance of its name and greatness

This holy spot is situated on the body of the titan, the asura named **Goy**; thus it has come to be known as **Gayadham** [1]. Goy's father was Tripurasura and his mother Prabhavati was the daughter of the ogress Shuka. Goy appeared long long ago in the dawn of creation during the era of Svetakalpa. For thousands of years he performed stern austerities (kumbhak yoga) on the top of a hill named Kolahal. His severe tapasya disturbed the gods and moved **Brahma-Vishnu-Maheswar**, the divine trinity. Taking everybody with him, Vishnu appeared before Goy and said : "I am pleased with your penance. Ask for a boon." Goy replied : "Let all those who seek the heaven of Vaikuntha see and touch me before proceeding." Vishnu replied : "So shall it be!"

Then Brahma, upon being advised by Vishnu, wanted the body of Goy for the purpose of the yajna ritual of sacrifice. Brahma said : "After having travelled through the whole world I have found only your body to be the purest of all."[2] Goyasura gladly sacrificed his body for the welfare of mankind. He said : "I am fortunate. Indeed and definitely shall this body be used for the yajna."[3] Goy stretched out his body. A block of stone was placed on his head and the yajna started. When

---

1. Gayā nāmnā Gayā khayātā kṣetraṁ Brahmābhiḥ kāṅkṣhitām.

2. Pṛthivyāṁ yāni tīrthāni dṛṣṭāni bhramatā mayā,
   Yajñārthaṁ na tu te tāni pabitrāṇi śarīrataḥ
   Tvayā dehe pabitratvaṁ prāptaṁ Viṣnuprasādataḥ
   Ataḥ pabitraṁ dedhaṁ svaṁ yajñārthaṁ dehi me'asura.
   —Vāyupurana

3. Danyo'ahaṁ devadeveśa yaddehaḥ prāthyate tvayā
   Sarveṣāmupakārāya yāgo'avaśyaṁ bhabiṣyati.

the ogre's body began to tremble Vishnu used his mace to silence it; then placing his holy feet on it Vishnu said: "Brahma, Vishnu and Maheshwar will grace this block of stone so long as the Earth, Moon, Sun and the Stars continue to exist. Gayakhetra is 50 koshas and 1 kosha is the head. Let the evil of ignorance be negated by the worship of Gadadhar - the One who holds aloft the mace. May those whose funeral rites are performed here, reach the heaven of Brahmaloka. Let all the gods and waters of all the holy pilgrim spots be ever present here."[4] Together with the gods, when Vishnu granted the boon, the Asura's body ceased to stir[5].

History of the Greatness of Gaya

The beginning of Gayadhama fades back into the age of Svetakalpa, which is beyond the boundaries of memory. In ancient times a king named Vishala who was without a male heir, performed the funeral offerings (pinda-dana) honouring his ancestors and was blessed by them with a son. When Bharadwaja muni came here to make offerings to his ancestors, his own as well as his surrogate father extended their fair and dark hands respectively to accept it, before proceeding towards higher levels of being.

In the Tretayuga, Ramachandra came here to perform pinda-dana. His father Dasaratha put out both his hands and accepted the offerings with great satisfaction. Then Dasratha went on to the heaven of Rudraloka. Ramagaya and Sitakunda are situated on the opposite banks of Gaya town. Dasaratha accepted sand-pinda in the absence of rice-pinda from Sita devi.

---

4. Yāvat pṛthvī parvatāśca yāvaccandrārkatārakāḥ.
Tāvacchilayāṁ tiṣṭhantu Brahma-Viṣnu-Maheśvarāḥ.
Panca krośaṁ gayākṣetraṁ krośamekaṁ gayāśiraḥ
Tanmadhye sarvatīrthāṇi trailokye yāni tāni vai.
Śradhaṁ sapindakaṁ jeṣāṁ brahmalokaṁ prayāntu te.

5. Devairdattobaro daityo harṣito niścalo'bhavat.

—Vayupurāṇa

The witnesses were the river Phalgu, the Balsam (Tulsi) plant and the eternal tree - the Akshaya vata. Upon being questioned by Rama, Phalgu and Tulsi uttered falsehoods for which Sita cursed them. But Akshaya - Vat tree was blessed for telling the truth.

In the age of Dwaparyuga, Bhismadeva made offerings to his father Santanu on Vishnupada, the head of Goyasura. Accepting it with is own hands Santanu said — "My child - you are the knower of the three ages and only you alone can will your own death." When Dharmaraja Yuddistir made offerings, his father Pandu was extremely pleased and blessed him : "My son, you will be able to reach heaven in your own earthly body."

Prince Siddhartha, renouncing the pleasures of a kingdom, went out in search of the liberation of Nirvana. In this holy site of Gaya he observed tapasya for six long years and achieved Buddhahood. That holy spot is venerated in Bodhgaya under the holy Bodhi tree.

When Mahaprabhu Sri Gouranga came to Gaya to offer pinda to his ancestors, he touched the feet of Vishnu and became intoxicated with adoration and love for Sri Krishna. From thence on Sri Krishna enveloped Sri Gouranga's being and overwhelmed Bengal, together with the rest of India, with the flood of Sri Hari's name.

Sri Ramakrishna's father, the great devotee Khudiram Chattopadhya, offered pinda at Vishnupada in Gaya and Gadadhar blessed him with a son - Sri Sri Ramakrishna Paramhamsa.

Yogiraj Baba Gambhira Nath established his holy seat at the foot of Gaya hill beside Kapiladhara spring. Till today it is there.

Mahatma Bijoy Krishan Goswami, in agnosing search of a guru, spent few intense days here at Gaya, without food and rest. Finally on Akash Ganga hill he was blessed by Brahmananda Paramhamsa. On that hill, near the holy site, a temple has been erected to mark the spot. An annual festival is held to commemorate the occasion. Goswamiji himself has narrated that when he made his pinda offering, his father appeared before him and accepted it with extended arms.

Today, many westernised Hindus sneer at observances marking respect towards ancestors (Sraddha) as superstition. "Can the dead cow munch grass? Offerings to dead parents are just a waste of money and food", - they ridicule. But since the establishment of Bharat Sevasram Sangha at Gaya in 1924, hundreds who had hitherto been disturbed by the dead, have flocked to Gaya and found peace. This they have admitted. Not only Hindus, but Europeans have availed of and benefited from our help.

The saviour of our times, Acarya Pranabanandaji had founded his holy seat here at Gaya. He revived Hindu religion, reformed her society and protected her sanctity. As a youth he had come to Gaya to honour his ancestors and had seen for himself how the pilgrims fell prey to the machinations of thieves and rogues. He resolved that amongst other holy spots he would re-establish Gaya in its true former glory. This we shall discuss later.

Sorting through the facts in the Puranas, in search of the history of Hindu religion, we find that from ancient times countless savants, saints, saviours, holy kings and men of God have made Gaya charged with their strength of divine purity. Gaya occupies the premier seat as the centre of the religion and race of the Hindus. Truly has the poet sung in verse :

Here lies Gaya where Narayana did the Asura bless;
This pilgrim spot on earth he made with his feet
on the titan's head.
A thousand voices chant its praise in myth, and
legend and song;
Here lies that site where ancestors their liberation
doth find.
Bard of India sing in joy hail to Gaya ; to Gaya all hail :
Ever awake is Lord Gadadhar here in Gaya, in Bharatvarsha.

THE GREAT NATIONAL PILGRIMAGE

Why is Gaya the prime pilgrim spot of the Hindus?

1. Hindus may or may not visit other pilgrim spots; it depends on their personal inclinations. But all Hindus *have* to go to Gaya because they are duty bound to make offerings to their ancestors.
2. The tradition of making respectful offerings to parents and ancestors is deeply impressed upon the Hindu psyche. As a result love and regard for the mother-land, mother-tongue and parental culture is a spontaneous overflow from the core of the heart, as a result of which alien influence cannot easily dislodge loyalties. The foundations of religion, culture and nationhood are indeed very strong.
3. Individuals make up the family and families constitute the society; the nation and state are based on society. The rituals observed at Gaya awaken devotion in the hearts of individuals, and respect, love and affection for ancestors; this strengthens the bonds of the family - makes it organised, disciplined and powerful. As a result the foundations of society-state-nation become impregnable.

Thus we come to the conclusion that while the results of pilgrimage to other holy sites are reaped by the individual, the blessings of Gaya shower upon the family, society, nation and state. The wise savants of ancient times, with their foresight had formulated certain eternal disciplines, on which rest the unity of the country and which links the individual, family and nation into one comprehensive unit, bonded by loyalty and love. One of the main obligations therein instructed is making offering to ancestors at Gaya. The Vedas, Yajnas, Gayatri mantra, Gaya, Ganga, Gita and worship of The Mother are the pillars on which Hindu society solidly stand en bloc. The Vedas are the revealed scriptures; the yajnas are the ancient rites of the Hindus ; the Gayatri is the sacred hymn of worship; Gaya is the central pilgrimage; a dip in the Ganga is a must for all Hindus; the Gita is the essence of all true Knowledge

and so it is in the hearts of all Hindus; the Hindus venerate 51 pithas (or perhaps more than 800) dedicated to the Mother. These spots are the meeting place for all Hindus - here they are united overcoming all divisions of race, community, untouchability and differences in observances of rituals. In this mighty ocean learned Brahmins, Kshatriya activists, Vaishya traders, Sudra workers and artisans, rich, poor, literate, illiterate, high and low — all lose their separate identity. Unfortunately the Hindus are losing their love and respect for these principles and consequently cracks are appearing and crumbling the giant edifice of the Hindu nation. The illusory consumerism of western materialism is pushing us towards dangerous destruction and annihilation. Hindus beware !

---

6. At present the political boundaries of Bharat are greatly reduced. Previously it occupied a much larger territory. The greater portion of Asia was included in Bharat. Many Shakti pithas and seats of the Mother are today outside her political boundaries. This has been discussed at length in the book entitled "Hindu Gods and Goddess".

RENOVATIONS OF THE PILGRIM SITES

All the pilgrim spots of Hindus are its forts; these are the heart, core and pulse of the Hindu nation; they are the publication centres of Hindu culture and rites, as well as the source and fount of Hindu strength. The sacrilegious decay of the pilgrimages is the cause for the loss of vitality of Hindus, individually as well as collectively.

In modern times there have appeared many great saints. Amongst them only the Yuga Guru Acharay Swami Pranabananda draws our attention to this fact. Starting with Gaya he endeavoured to free all the other pilgrimages of Bharat from neglect and decay.

The Saviour of Our Times
Acharya Pranabananda

This great savant was born in a prosperous family in East Bengal. His parents, after austerly worshipping their family deity, Neelarudra, for very many years were blessed with these tidings : "I shall be born unto you as your son!"

To keep his promise, Viswanath himself took birth in the home of his devotee Vishnucharan. Since childhood he was calm, composed, not prone to frivolity and was an introvert. Like Bholanath, the boy was indifferent to food, rest and play. This tendency increased with each advancing year; sailing above the mundane he became the austere celibate ascetic and at the age of twenty he gained realisation in the stage of Nirvikalpa Samadhi. His personality made the Bhagawati Mahashakti of the divine Mother come down and descend. Thus Bharat Sevasram came to be founded. In all directions various endeavours were launched to restruct the national character. Together with religion, instructions were given in brahmacharya observance of celibacy, renovation of the holy places, spread of Bharat's ideals and service to mankind. It was done through Hindu-Milan-Mandirs which would mobilise the Hindus, purify and banish untouchability, uplift the downtrodden and the

tribals, and protect the women by forming a Hindu defence unit. Further the torch of Hindu religious culture was to be carried to foreign lands. This great soul, who was a god amongst men, spent his years giving shape to this new idea of breathing fresh life into the Hindu nation. The Hindus were to be made strong and organised by keeping in front the Vedic ideals of spiritualism, and Buddhist examples of the brotherhood.

Gaya Sevasram

In 1924 the founder of the Sangha himself established his holy seat at Gaya. Despite innumerable odds, the work of renovation of the pilgrimage began to progress. The entire Hindu society stood behind him, helping generously. Gradually things began to take shape.

1. The pilgrims found shelter in spacious accommodations.
2. For a nominal justified fee, pilgrims performed the holy rites.
3. The sick pilgrims availed of free medical assistance.
4. Participating in daily religious ceremonies, there came a reawakening in the hearts of men and women.
5. Volunteers were engaged during the annual pitrikalpa fortnight when countless pilgrims arrived to make offerings to ancestors.
6. The tyranny of exploiting touts came to an end.
7. Hearing about this, more and more Hindus were inspired to undertake the pilgrimage to Gaya.

Today Bharat Sevasram Sangha's commendable activities have spread to all the pilgrimages of North India.

The Arrangement at Gaya Sevasram

1. Each pilgrim is given shelter for three nights.
2. The rites are performed according to the capacity of each.
3. There are rooms for cooking; near the main gate are shops where provisions can be purchased.
4. Those who are unable to cook, are served prasada, if they notify the authorities ahead.
5. There is a free homeopathic clinic for the sick.
6. In the Asrama temple, thrice a day ceremonies are observed. There are meetings of Hindus; lectures are given by eminent personalities on religion and nationhood; personnel of self-defence teams display their militant skills; Vedic yajnas, worship, arati and distribution of prasad complete the picture.
7. The men and women who seek spiritual guidance are advised and given initiation by prominent monks.
8. The sales counter display books and cassettes on the life and works of the saviour of our times, Acharya Pranabananda.

A Special Warning to Pilgrims

Although the attacks on pilgrims at Gaya are not quite the same as before, but tactics have changed. A group of self-interested cheats pose to be priests or representatives of Bharat Sevasram Sangha and are ceaselessly trying to lure the unwary travellers into their dens. There are many signboards closely resembling that of Bharat Sevasram Sangha to confuse newcomers. It is necessary to note these points of warning.

1. Bharat Sevasram Sangha's reception counter *is in front of Platform No. 1 at Gaya railway station (see photograph).* Without opening a dialogue with any tout or stranger, independently seek it out and register your name. Minutely scrutinise the spelling of Bharat Sevasram Sangha written in English, Bengali and Hindi. Our representatives are in attendance at this counter.

The cheats and touts may intentionally misdirect you. Do not fall into their trap.

2. The rate from the station to Bharat Sevasram Sangha is fixed and therefore it is not necessary to haggle with drivers of rickshaws, *tongas* or tom-toms regarding fares. With the help of our representative hire the vehicle, note down the number and instruct the driver to take the route down Swarajya Puri Road. Have you arrived at your destination? Be quite sure and then alight. But how is one to be definite that the place is Bharat Sevasram Sangha and not just a misleading namesake?

3. The main gate of Bharat Sevasram Sangha is on Swarajya Puri Road, on which the signboard of Bharat Sevasram Sangha (in Hindi, Bengali and English) is clearly visible. Compare it with the photograph. If the name is mis-spelt and if the building does not tally with the photograph, then you have been brought to the wrong place. Firmly tell the driver to take you to the genuine Bharat Sevasram Sangha. Listen to nothing else that he tries to convince you.

4. It is advisable and safe to take the help of Bharat Sevasram Sangha when you plan to hire a carriage and go site seeing.

5. The Office of the Bharat Sevasram Sangha is adjacent to the parking lot, after passing through the main gate. Compare with the photograph. Register your name with the monk in charge and make your choice of the accommodation which Swamiji offers to you.

6. Have you brought your bedding roll and mosquito net? Gaya is infested with mosquitos and the Asram cannot supply bed-linen.

7. Now let us come to work. What are the rites you wish to perform at Gaya? With an open mind talk about it with Swamiji. At justified rates he will engage priests to do the needful.

8. If required, extra cash may be deposited with the Sangha office. It is better not to travel with costly ornaments and the like. However, personal valuables may be kept at the office also.

9. After completing everything, at the time of departure, meet

Swamiji at the office and sign in the register book meant for pilgrims.

10. Remember to lock the door of your room when you go out and keep the key carefully. If you happen to share the room (during peak festive seasons) then keep the key with the monk at the office.

11. Those who are unable to cook their meals, must previously notify Swamiji to be served prasad. The Asrama is totally vegetarian - fish, meat, eggs, onion, garlic and intoxicants are strictly prohibited.

12. The main gate is closed after 10 p.m. No visitor is to stay outside its premises beyond this specified hour.

13. This is a humble request to pilgrims :—

a. Do not deface the walls of the room.

b. Do not spit on the walls and floors of rooms and verandahs.

c. Please clean the excreta of your infants.

d. Do not urinate in the bathrooms.

e. After using the toilets remember to pour water. Take this Asrama to be your home and by observing the rules of hygiene, others who will come after you, will not be made to suffer. You are a respectable citizen of this country and carry on your shoulders the responsibility of the welfare of others.

f. Do not vandalise the garden of the Asrama by plucking flowers and breaking off branches.

Other Departments of Gaya Sevasram

1. In the students hostel needy and poor boys study in schools, colleges and learn to lead an ideal pure life.
2. The Asrama has a library.
3. The Asrama conducts a junior high school.
4. To encourage physical fitness the Asram has a gym.
5. The Asrama runs a charitable dispensary.

AN APPEAL

Bharat Sevasram Sangha has been founded by the citizens of Bharatvarsha. The yajna of works that is in progress in our country and abroad is funded by their moral, physical, mental and financial support. The success behind Gaya Sevasram is the good will and generosity of the masses.

The proprietor of the renowned firm M. Bhattacharya and Co., late Mahesh Chandra Bhattacharya had contributed generously during the initial years for the purchase of the land and construction of the boundary wall. Later Seth Jwaharmal Gour Dutta (Ratnagarh, Rajasthan) donated for the construction of the first shelter - six ground floor rooms. Then Kumar Pramatha Nath Roy (Bhagyakula) Prof. Prafulla Chandra Ghosh (Calcutta), Srimati Tarulata Ghosh (Calcutta), Sarvasree Nibaran Chandra Sarkar, Bhuban Mohan Talukdar, Rai Saheb Rajendranath Guha, J. C. Sen, Surendranath Chakravarty and other innumerable religious and generous minded persons also came forward. In the memory of their ancestors they donated one or many rooms for the convenience of the pilgrims. Donations have been received for the construction of kitchens, bathrooms, tubewells, wells, taps, electric pumps, inner and outer sanctuaries of the temple, charitable dispensary, students home, junior high school library, office rooms etc. The names of the donors are inscribed boldly on stone slabs inside the Asrama bhavan.

The Bharat Sevasram Sangha branch at Gaya is daily becoming more and more important. The whole country is becoming increasingly acquainted with its presence and activities. Large funds are required for renovation and maintenance of old constructions and successful execution of new schemes.

We are humbly asking for help from the blessed ones who are in a position to contribute. Generous alms to the noble cause of reinstating this holy site to its former glory will bring punya blessings.

The Holy Sites At Gaya

Vishnupada Temple :—

The holy Maharani Ahalyabai constructed in 1768 this temple made of black rock decorated with a golden urn and flag. Sri Sri Vishnu's foot resting one a stone slab is in an octagonal room, framed by silver and it measures a hand.

Near this temple are situated Gadadhar, Gadadhar Bhagawan, Shankaracharya Math, Gayeshwari, Ahalyabai temple, Satyanarayan and Surya kunda.

Ramagaya or Sita Kunda :—

On the banks opposite to Gaya is Sitakunda. Inside it can be seen a black stone hand. Legend says that when Rama-Lakshman were absent during their banishment in the forest, king Dasarath, after his death, accepted 'pinda' from Sitadevi. Hanuman temple is on the top of the hill.

Ramashila :—

The hills of Ramashila Parvat is about 3 miles away from Sri Sri Vishnupada temple. Maharaja Ranaveer Singh of Tikari contributed towards the carving of 350 steps on the hill. Atop it are two temples. One is for Rama-Lakshman-Sita and the other is for Pataleswar Shiva. The hill is 370′ high.

Pretashila :—

Pretashila is about 3 miles distant from Ramashila. Here the offerings are intended for those who have met a violent and accidental sudden death. It can be made at the top of the hill or at Brahmakunda - near the base of the hill.

Brahmayoni :—

This 450′ high hill is nearly a mile away from Vishnupada temple. The great holy queen Ahalyabai arranged for the construction of 423 steps to help pilgrims ascend. There are the images of Savitri, Gayatri and Saraswati in the temple atop the hill. Here there are two caves with separate entry and

exist points known as Brahmayoni and Matriyoni. It is believed that one is saved from re-birth by entering and coming out of these caves. Mangala Gouri, Markendeshwar, Mahadeva, Baitarini, Brahmo-Sarovar, Go-prachar, Gadalol and Akshyavat can be seen on the way from Vishnupada temple.

Bodhgaya :—

Seven miles south of Gaya town beside Nairanjana river is the holy seat of Buddha. Its ancient name is Urubilwa. In the 3rd century B. C. Emperor Ashoka constructed a Buddha temple here. It was salvaged by digging deep into the ground where it was buried by years of neglect and decay. It is 180' and 2 stories high. West of the temple yard, at the foot of Bodhidrooma, Buddha had attained Buddhahood. By the banks of the lake in the temple are images of the five Pandavas.

Apart from this, there are many other Buddhist temples built by sects from all over the world.

The Pilgrimage to Gaya

After deciding on the date of the pilgrimage, before leaving home, turn your mind respectfully towards your ancestors, encircle your village and proceed to the next village after taking the vow of celibacy. Then set forth for Sri Sri Gayadham. Each step of the pilgrimage is equivalent to a Aswamedh-yajna (horse-sacrifice) and the path of the ancestors to heaven is made clear [7].

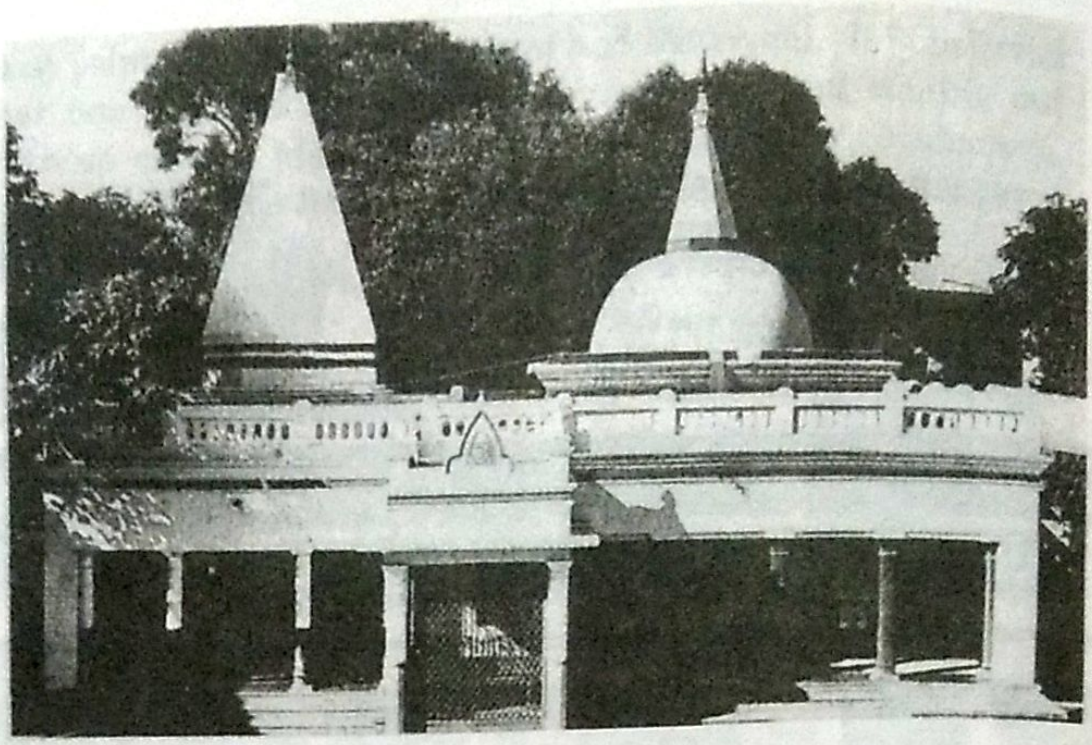
At Gaya it is customary to offer to the ancestors pinda comprising of rice, grain, fruits, roots, seeds, butter, molasses, curd, honey etc. The dead accept it as 'habishanya'. When the son of anyone pronounces the name of the departed, places

---

7. **Gṛhāccalitamātreṇa gayāyāṁ gamanaṁ prati.**
Svargārohaṇasopānāṁ pitṛnāṁca pade pade
Pade Pade aśvamedhasya yat phalaṁ gacchato gayām.

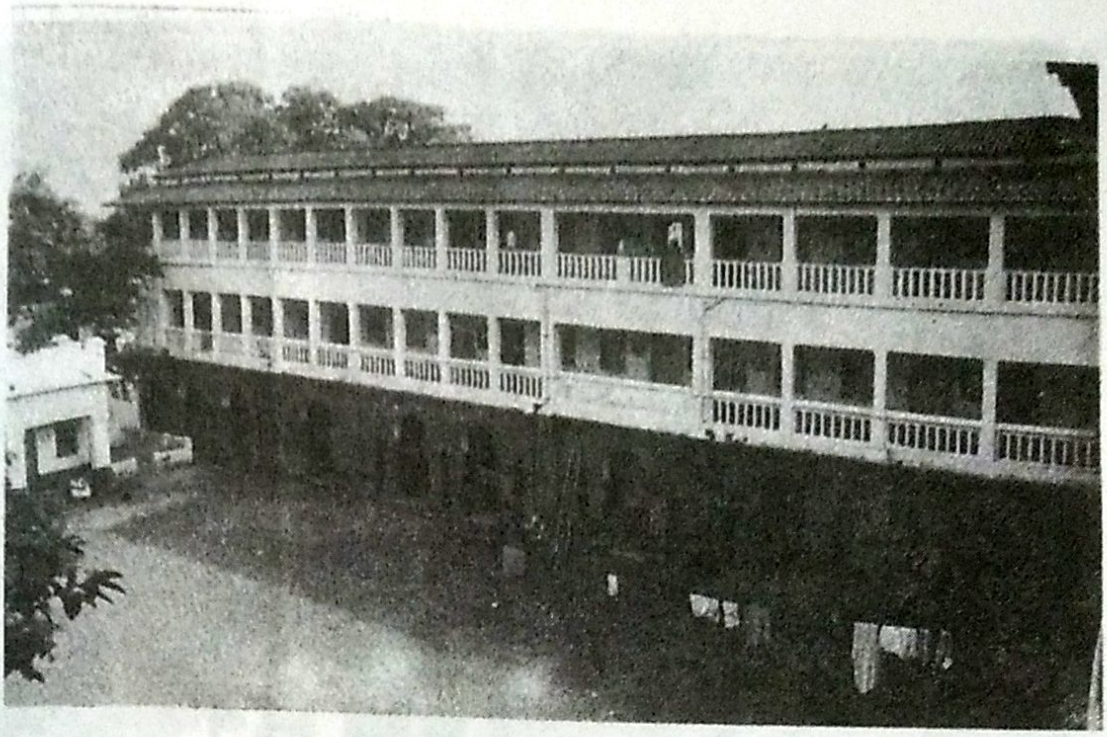
Enquiry office at Gaya station. Get down at Gaya Station.

Do not talk with any stranger. Come out of Platform no I by your own effort. Meet the officers in the Enquiry office and arrange for arriving at the Ashram. Otherwise you will be cheated.

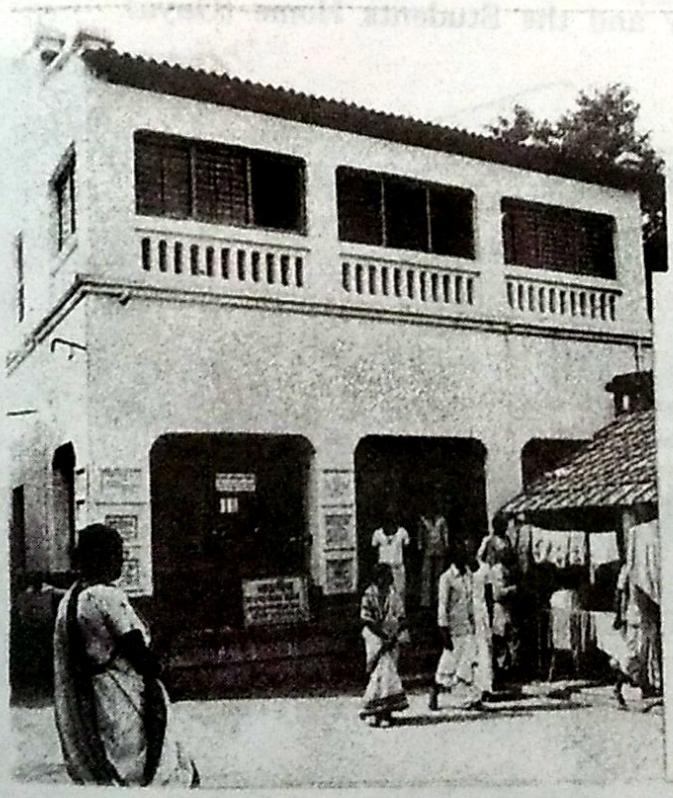


Sri Sri Siva Temple, Sri Sri Guru Temple
Bharat Sevasram Sangha Gaya.

The main Gate of Bharat Sevasramm Sangha (Gaya).



A portion of Pilgrims' Rest House (Gaya).

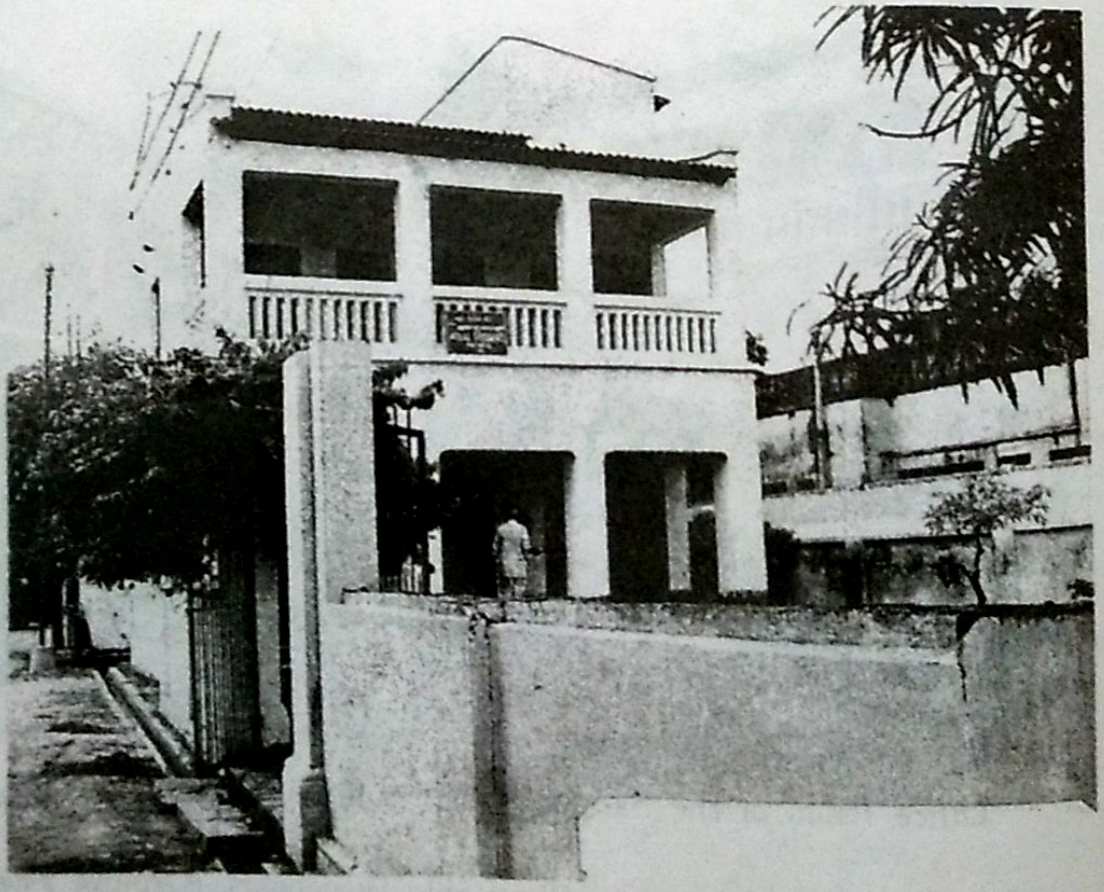


Office Room of the Sangha.

Rest House (First Floor)

Charitable Dispensary (Ground Floor).

Ashram Library and the Students Home (Gaya).



Jr. High school of the Ashram (Gaya).

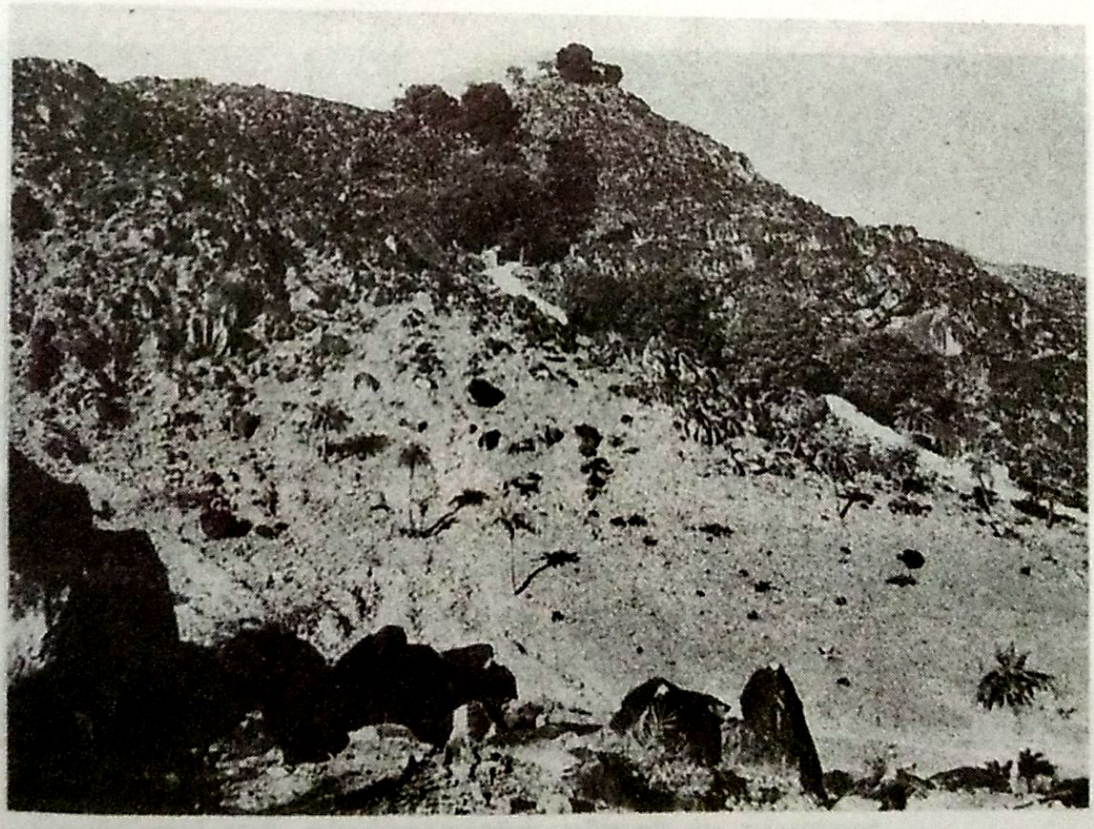
Sri Sri Bishnu Temple (Gaya).

Sri Sri Akshoy Bat (Eternal Banyan Tree) — Gaya.

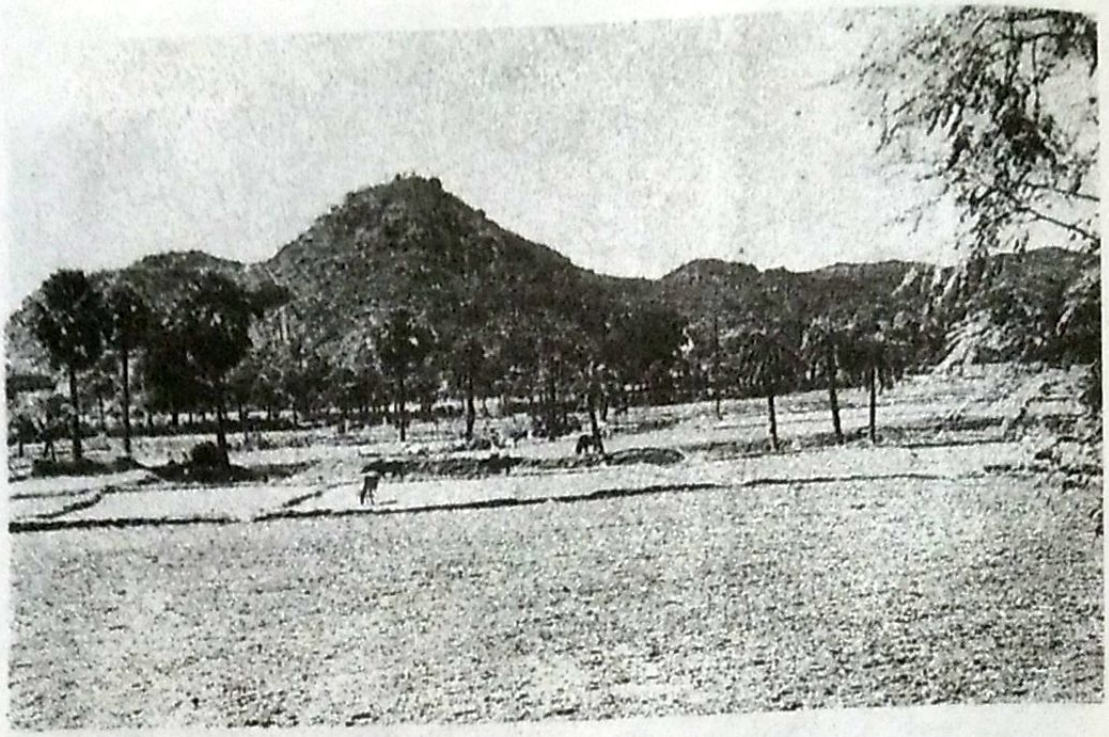
Sri Sri Bodh Gaya Temple.

Sri Sri Ram Sila temple (Gaya).

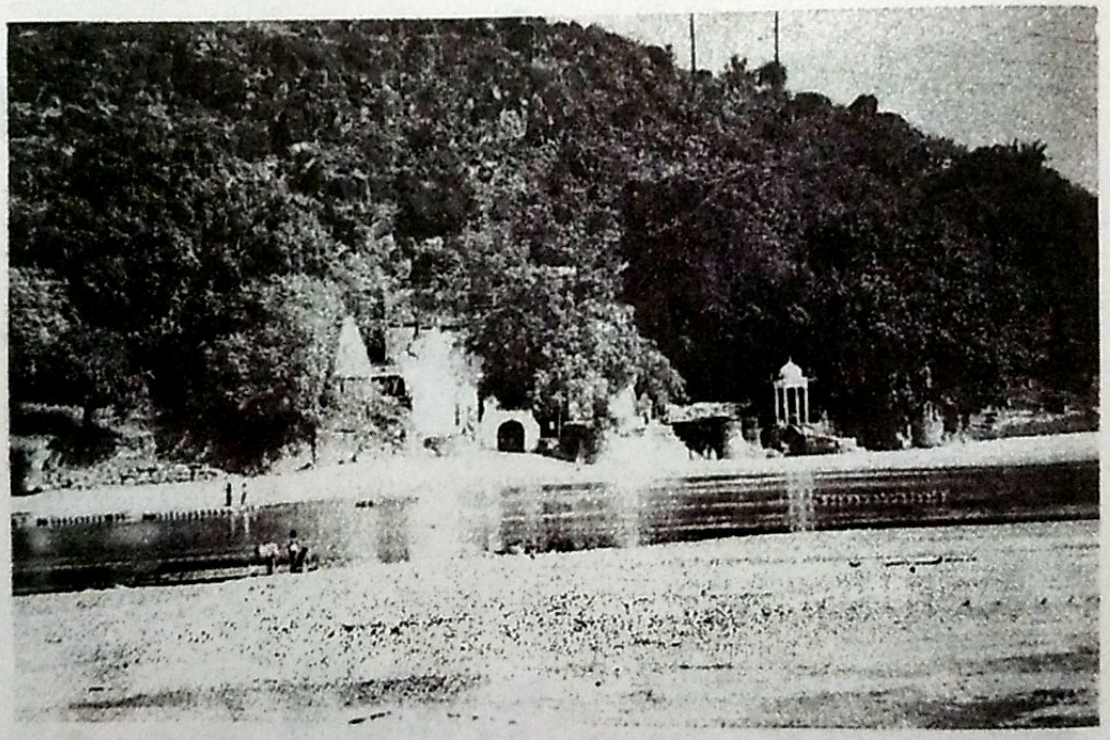
Falgu Ghat (Bathing place on the bank of the Falgu) —Gaya—



Pret Sila hill (Gaya).



Brahma yoni hill (Gaya).



Sita kund (Gaya).

the pinda on the head of Goy, the soul is immediately released and proceeds towards heaven. At Gaya it is not required to either shave or fast [8].

Here it is customary that for a day, the pilgrim partakes of vegetarian food, negates thoughts of family, ambitions, worldly worries, and sleeps on the ground turning his mind to the wellbeing of creation. This, says Vayu Purana, will bring in the hoped for results.

At Gaya there are many places where the affluent can offer pinda. But for those who cannot, offerings of sixteen pindas in Phalgu river, at Vishnupad and Akshyatavata are made. For the salvation of those who have suffered a sudden violent end, the pilgrim proceeds to Pretashila hill after bathing, praying and offering pinda at Brahamakunda. At the top of the hill, the local Panda is given his due share and pindadan is observed.

---

8. **Pāyasenātha caruṇā śaktunā piṣṭakena vā,**
Taṇḍulaiḥ phalamūlādyairgayāyāṁ pindapātanam
Tilakalkena khaṇḍena guḍena sagṛtena vā,
Kevalenaiva dadhnā vā urjjena madhunātha vā
Muṣṭimātra pramāṇena piṇḍaṁ dadyāt gayāśire.
Gayāśirasi yaḥ piṇḍān yeṣāṁ nāmnā tu nirvapet,
Narakasthā divaṁ yāti svargasthāḥ Mokṣamāpnuyuḥ
Muṇḍanaṁ copavāsaśca sarvatīrtheṣvayaṁ bidhiḥ
Varjayitvā kurukṣetraṁ viśālāṁ virajāṁ gayām.

Special Instructions of Vayu Purana

1. It is more important to tend to the ancestors than to the gods. The subtle upward progress of the departed cannot be seen by the eyes of our gross bodies. (Vayu Purana 73/57/58)
2. Even if the ancestors have gone from womb to womb, by mentioning their name, clan, gotra and by chanting the mantra, the pinda reaches them and touches the core of their being with satisfaction. (Vayu Purana 83/119/120)
3. Thirsty as the lowing herds of cow in search of water, the gods and ancestors appear before the person who respectfully observes the rituals and offer pinda. (Vayu Purana 83/7)
4. The pilgrim who is careless about the purity of his mind and cleanliness of his body, is born into a low family in his next birth. (Vayu Purana 68/74)
5. Seated on the asana, the person performing sraddha must be careful to see that his feet does not touch the offerings; that dirt, stone chips, insect, strands of hair etc. do not fall in it or that it becomes impure in any other way. (Vayu Purana 78/43)

Certain Special Facts About Pinda-dana at Gaya

1. It is not customary to offer pinda at Gaya before completion of the first death anniversary.
2. Generally, after observing the first death anniversary (swapindakaran) one proceeds to Gaya.
3. If the deceased has one son, then immediately after sraddha and swapindakarana in the home, that son can go to Gaya.
4. A woman whose husband or child is alive is not expected to offer pinda.
5. If the father is alive the son cannot offer pinda at Gaya.
6. If the death anniversary is not observed on the calculated date, it can be done on the eleventh or last day of the fortnight of the waning moon. After this the pilgrimage to Gaya can be undertaken.

7. Whatever the caste or class of the deceased - the pinda may be offered to him by anybody.
8. For those who have met a violent sudden death, apart from offerings at Phalgu, Akshayavat and Vishnupada, it is a must to observe rituals at Pretashila.
9. Irrespective of the caste of the dead, the Brahmin can be the representative and make offerings.

A Dip in the Holy Phalgu, followed by Tarpan

At Gaya the first thing is to take a bath in the river Phalgu uttering the following mantra :—

Om namaste devadevāya śitikaṇṭhāya daṇdine
Rudrāya cāpahastāya Cakriṇe bedhase namaḥ
Saraswatī ca Sabitrī Vedamātā garīyasī
Sannidhānī bhavatvatra tirthapāpapraṇāśinī
Sāgarasvananirghoṣa daṇdahastāsurāntaka
Jagatsrastaḥ jagadarddin namāmi tvāṁ Sureśwara
Tikṣanadraṁṣtra mahākāya Kalpāntadahanopama
Bhairvāya namastubhyaṁ anujñāṁ dātumarhasi

After that the eyes, nose, ears and lips are touched with water :

Om Tadviṣnoḥ paramaṁ padaṁ sadā paśyanti Sūrayaḥ
Divīva Cakṣurātatam

Next, the following mantra is accompanied by the sprinkling of water over all parts of the body :

Om apavitraḥ pavitro vā saravāvasthaṁ gato'api vā,
yaḥ smaret puṇdarīkākṣaṁ sa bājhyābhayantāraḥ sucih.

Cupping water in the palms the following is chanted :

Devadeva Jagannātha Śaṁkha-cakra-gadādhara
Dehi Viṣno jnyanujñānaṁ tirtheṣvavagāhanam.

With joined palms the tirthas are invited :

Om kurukṣetra-gayā-gaṅgā-prabhāsa-puṣkarāni ca.
Tīrthānyetāni puṇyāni snānakāle bhavantviha.

Taking water, kusha grass, til seeds in the hands the following resolution is made :

Visnurom tat sat adya amuke māsi amuke pakṣe amuke tithou amuka gotraḥ Śri amuka Śarmmā samasta pitrādīnāṁ mātrādīnāṁ guru-śvaśura-bandhuvargādīnānca akṣaya-tṛptipurvaka-sāśvata-visnuloka-praptaye asatgatīnāṁ sadgatipraptaye ātmanaśca bhuktimuktisiddhyarthaṁ asmin phalgutīrthe puṇyajale snānaṁ Brahmādi-Devarṣi-Pitṛgaṇādi-tarpaṇamahaṁ kariṣye.

Smearing oneself with three fistfuls of sand the following is chanted :

Om aśvakrānte rathakrānte viṣnukrānte Vasundhare
Mṛttike hara me pāpaṁ yanmayā duṣkṛtaṁ kṛtam.
Uddhṛtāsi varāheṇa kṛṣṇeṇa śatabāhunā
Aruyhya mama gātrāni sarvapāpaharā bhava.

After saluting the river Phalgu with the following mantra one takes a dip and bathes in it :

Om Phalgutīrthe punyajale karomi snānamārjjanam
Pitṛnāṁ Viṣnulokāya bhukti-mukti-viśuddhaye
Om phalgustvaṁ saritaḥ śreṣthā sarvapāpa-praṇāśinī
Bale bṛddhe kṛtaṁ pāpaṁ hara me hi phalgūdakam.

In wet clothes, with one foot on land and the other in water, wearing a ring (of gold, silver or kusha) in the little finger of the right hand proceed to do tarpan by making special prayers and offerings.

Devatarpan (offerings to the gods) :—

Touch nine times the tips of your fingers with water and chant the following :

Om Brahmā ṭṛpyatāṁ! Om Viṣnustṛpyatām!
Om Rudra stṛpyatam! Om Prajāpati stṛpyatam
Om Devā Yakṣāstathā nāgā gandharvapsaraso'asuraḥ
Krūrāḥ sarpāḥ Suparnāśca tarabo jimhagāḥ Khagāḥ

Vidyādharā jalādhārāstathaivākāśagāminaḥ
Nirāhārāsca ye jīvāḥ pāpe dharme ratāśca ye
tesāmāpyāyanāyaitaddīyate salilaṁ mayā.

Manushya Tarpan (offerings to man) :—

Turn to the West and using the little finger twice make ten offerings of water.

Om Sanakaśca Sanandaśca tṛtiyaśca sanātanaḥ
Kapilaścāsuriścaiva bodhuḥ pancasikhastathā.
Sarve te tṛptimāyāntu maddattenāmbunā sadā.

Rishi Tarpan (offerings to the saints and sages) :—

Turn to the East and chant with offerings of water :

Om Marīcistṛpyatam! Om Atristṛpyatām!
Om Angirāstṛpyatām! Om Pulastyastṛpyatām!
Om Pulahastṛpyatām! Om Krutustṛpyatām!
Om Vaśiṣtastṛpyatām! Om Pracetāstṛpyatām!
Om Bhṛgustṛpyatām! Om Nāradastṛpyatām!

Dibya Pitritarpan :—

Again turn to the right and make offerings to this tirtha dedicated to the ancestors, three times each.

Om Agniṣvāttāḥ Pitaraṣtṛpyatāṁ — etat Satilphalgu - tīrthodakaṁ tebhyaḥ svadhā.

Om Saumyāḥ Pitarastṛpyatām — etat ... " " " "
Om Haviṣmantaḥ Pitarastṛpyatām — etat ... " " " "

---

9. The tips of the fingers are known as Deva-Tirtha.
10. The base of the little finger is known as Kaya-Tirtha.
11. The space between the base of the thumb and forefinger is known Pitri-Tirtha.

Om Uṣmapāḥ Pitarastṛpyatām — etat " " " "
Om Sukālinaḥ Pitarastṛpyatām — etat " " " "
Om Vahirṣadaḥ Pitarastṛpyatām — etat " " " "
Om Ājyapāḥ Pitarastṛpyatām — etat " " " "

The following hymn is to be accompanied by three handfuls of water :

Yamatarpan :—

Om yamāya Dharmarājāya mṛtyave Cāntakāya ca.
Vaivasvatāya Kālāya sarvabhūtakṣayāya ca
Auḍumvarāya dadhnāya nīlāya Parameṣthine.
Bṛkodarāya Citrāya Citraguptāya Vai namaḥ.

Om Yamāya namaḥ. Om Dharmarājāya Yamāya namaḥ. Om Mṛtyave Yamāya namaḥ. Om Antakāya yamāya namaḥ. Om vaivasvatāya yamāya namaḥ. Om Kālāya yamāya namaḥ. Om sarvabhūtakṣayāya yamāya namaḥ.

Pitritarpan (offerings to the ancestors) :—

Facing South with palms joined, the ancestors are invoked and their names with particulars of caste are mentioned. The mantra is said thrice for each.

Om āgacchantu me pitaraḥ imaṁ gṛhnnatvapo'anjalim.

Visnurom amukagotraḥ pĭta amuka Śarmā
tṛpyatāmetat satilaphalgutĭrthodakaṁ tasmai svadhā
(3 times)

1.	Paternal grandfather	—	3 times
2.	Father of paternal grandfather	—	"
3.	Maternal grandfather	—	"
4.	Father of maternal grandfather	—	"
5.	Great father of maternal grandfather	—	"
6.	Mother	—	"
7.	Paternal grandmother	—	"
8.	Mother of paternal grandmother	—	"
9.	Maternal grandmother	—	Once

10. Mother of maternal grandmother — »
11. Great mother of maternal grandmother — »

In this way an offering is to be made to step-mother, paternal uncle, maternal uncle, sister, father's sister, mother's sister etc.

Bhisma tarpan :—

Om vaiyāghrapadyagotrāya Saṁkṛtiprabarāya ca.
Aputrāya dadāmyetat salilaṁ Bhīṣmabarmmaṇe.

By this mantra water ifs offered to Bhisma and then he is saluted thus :

Om Bhīṣmaḥ Śāntanabo vīraḥ Satyavadī jitendriyaḥ
Ābhiradbhiravāpnotu putrapautrocitāṁ kriyām.

Ordinary tarpan :—

Utter the mantra and offer water respectfully :

Om Agnidagdhāśca ye jivāh ye'apyadagdhāḥ kūle mama
Mayādattena toyena tṛptā yāntu parāṁ gatim.
Om ye'abāndhavā bāndhava vā ye'anyajanmani bāndhovāḥ
Te tṛptimakhilāṁ yāntu ye cāsmattoyakāṅkhiṇaḥ.

Ramatarpan :—

Chant and offer water thrice.

Oṁ Ābrahamabhuvanāllokāḥ Devarsi-pitṛmānavāḥ
Tṛpyantu pitaraḥ Sarve Mātṛmātāmahādayaḥ.
Atītakulakotināṁ Saptadvipanivāsināṁ
Mayādattena toyena tṛpyantu bhuvanatrayam.

Lakshmantarpan :—

Om Ābrahamastamvaparyantaṁ jagat tṛpyatu

Before chanting the following, make three offerings of water.

Pitristuti :—

Om pitā svargaḥ pitā dharmaḥ pita hi paramaṁ tapaḥ.
Pitari prītimāpanne prīyante Sarvadevatāḥ.

Concluding by offering up all the offerings :—

Om prīyatāṁ puṇḍarīkākṣaḥ sarvayajñeśvaro Hariḥ
Tasmiṁstuste jagattuṣtaṁ prīṇite prīṇitaṁ jagat.
Mayā yadidaṁ tarpaṇakarma kṛtaṁ tat Sarvaṁ
Bhagavat viṣṇucaraṇe Samarpitaṁ
Om Viṣṇuḥ (3 times).

The Rules of Phalgu Sraddha

After performing tarpan it is customary to perform sraddha by the banks of the river Phalgu.

Mantra of resolution :—

Viṣṇuroṁ tatsadadya amuke māsi, amuke pakṣe, amuke tithau amuka gotraḥ Srī amuka sarmā samasta pitrādīnāṁ mātrādīnāṁ guru - śvaśura - bandhuvargādīnāṁ śāśvata-brahmaloka-gamanakāmaḥ gayāyāṁ gayāśirasi phalgutīrthe piṇḍa-dānamahaṁ kariṣye.

Om Sarvamangalamangalyaṁ vareṇyaṁ varadaṁ śubham
Nārāyaṇaṁ namaskṛtya sarvakarmāṇi kārayet.
Om Śamkhacakradharaṁ viṣṇuṁ dvibhujaṁ pītavāssam
Prārambhe karmaṇāṁ viprah Puṇḍarīkaṁ smaret Harim
Om Mādhavo Mādhavo bāci Mādhavo Mādhavo hṛdi
Smaranti Mādhavaḥ Sarve Sarvakāryeṣu Mādhavo.

Prayer : Joining palms respectfully pray.

"Ete gandhapuṣpe Om saghṛtopakaranāmānnabhojyāya namaḥ." "Etadadhipataye Om Śrīviṣṇave namaḥ". "Etat Sampradānāya Om Brāhmaṇāya namaḥ."

Take the offerings kept on the left side, in your left hand. In your right hand take flowers and incense and then chant. Make circulations twice with your right hand and then touch the offerings lightly with your fingers. Taking up kusha grass, three leaves, seeds and water, chant the following :

Viṣṇurom tatsadadya amuke māsi amuke pakṣe, amuke tithau, amukagotrasya pituḥ amukasya, amukagotrasya pitāmahasya amukasya, amukagotrasya prapitāmahasya amukasya, amukagotrasya mātāmahasya amukasya, amukagotrasya pramātāmahasya amukasya, amukagotrasya bṛdhapramātāmahasya amukasya gayātīrtha-prāpti-nimittaka phalgu-tīrthādikaranaka Srīviṣṇudaivataṁ yathāsambhavagotranāmne Brāhmanāya dadāni.

Now place kusha on the arrangement. Sprinkle water on the items of offering and chant :

Viṣṇurom tatsadadya amuka māsi, amuka pakṣe, amuke tithau, kṛtaitadāmānnadānakarmaṇaḥ pratiṣṭhārthaṁ dakṣināmidaṁ rajatmulyaṁ (va tāmrakhandaṁ) Srī Viṣṇu-daivataṁ yathāsambhavagotranāmne Brāhmanāyāhaṁ dadāni.

Now join your palms together and chant :

Om annahīnaṁ kriyāhīnaṁ bidhihīnanca yadbhvet
tat sarvamacchidramastu
Om tatsat Hari Om.

Pinda-dana at Phalgu

Invocation of the ancestors :

Om Agniṣvāttā barhisadaḥ Somapāḥ pitṛdevatāḥ
āgacchantu mahābhāgā yuṣmābhiḥ rakṣitāstviha
madīyā pitaro ye ca kule jātāḥ sanābhayaḥ

tesāṁ piṇḍapradānārthamāgato'asmi gayāmimāṁ
te sarve tṛptimāyāntu piṇḍadānena śaśvatīm

The offerings of fire :—

At the North-East corner lay out kusha-grass; pick up a lump of pinda and with the kusha, seed and balsam leaves lay it down carefully on the arranged mat. Now chant :

Om Agnidagdhāśca ye jīvā ye'apyadagdhāḥ kule mama
bhūmau dattena tṛpyantu tṛptā yāntu parāṁ gatim.
Om yeṣāṁ na mātā na pitā na bandhurnaivānna-
sidhirna tathānnamasti
Taṭtṛptaye'annaṁ bhubi dattametat, prayantu
lokāya sukhāya tadvat.

After achman (purification of the ears, nose, eyes and mouth with water), draw two squares with drops of water, starting from the North-East. Taking a particular measure of a strand of kusha from the left to the right hand chant :

Om apahatāsurā rakṣāṁsi vediṣadaḥ
Om nihanmi Sarvaṁ yadameḍhyavadbhavedhatāśca
sarve'asuradānavā mayā
Rakṣāṁsi yakṣāḥ sapiśācasaṁghā hatā mayā
yātudhānāśca sarve.

New place two strands of Kusha on the squares and Chant :

Om devatābhyaḥ pitṛbhaśca mahāyogibhya eva ca
Namaḥ svadhāyai svāhayāi nityameva bhavantviti

Sprinkle water soaked in tīl seeds on the kusha strands (representing maternal and paternal ancestors) by taking the names of the departed.

Now prepare 13 pindas made from banana, til seeds, honey, clarified butter and a type of maize. Remember to place on

each, kusha, til and balsam leaves. Then holding aloft the pinda and water chant the following :—

Om madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ
mādbīrnaḥ santvoṣadhīḥ
Om madhunaktamutoṣaso madhumat pārthivaṁ rajaḥ
madhu dyaurastu naḥ pitā!
Om madhumānno Vanaspatirmadhumāna astu suryaḥ
mādbīrgāvo bhavantu naḥ
Om madhu (3 times)

Om amukagotra pitaḥ amukaśarman gayāyāṁ gayāśirasi (amuksthāne) phalgutīrthe eṣa te sopakaraṇaḥ piṇḍaḥ svadhā.

Gayā Gaṅgā Gadādharo Hariḥ.

Saying so, place the pindas on the kushas. This is the manner in which the paternal and maternal ancestors are revered by offering sraddha.

Next, taking strands of new thread place it on the different pindas. This to be followed by chanting the mantra. Water from cupped hands is to be allowed to trickle down the elbows onto the pindas.

Om etadvaḥ pitaro bāsaḥ amukgotra pitaḥ amuka etatte bāsaḥ.

Om Urjjaṁ bahantīramṛtaṁ
ghṛtaṁ payaḥ kīlalaṁ parissutaṁ
svadhā stha tarpatyata me pitṛn.

Then pressing both hands on the pinda say

Bhoḥ piṇḍāḥ gayāyāṁ tiṣthantu pitaraḥ svargaṁ gacchantu.

and give dakshina (dues). Chanting pitristuti surrender to Vishnu.

Pinda Offerings at Visnhupada

Shoroshi-pindadana is the 19 offerings made at Vishnupada. With the point of kusha grass 20 rooms are sketched. Kusha is placed and water is sprinkled on it accompanied with the following mantra :—

Om asmat kule mṛtā ye ca gatiryeṣāṁ na vidyate
Avāhayiṣye tān sarvān darbhaprṣṭhe tilodakaiḥ.
Om mātāmahakule ye ca gatiryeṣāṁ na vidyate
āvāhayiṣye tan sarvān darbhaprṣṭhe tilodakaiḥ
Om bandhuvargakule ye ca gatiryeṣāṁ na vidyate
āvāhayiṣye tan sarvān darbhaprṣṭhe tilodakaiḥ
Ete gandhapuspe Om pitrādibhyoḥ namaḥ

This is the manner of offering pinda at Akshayavat.

Flowers and incense are now kept. Pinda is now offered from the top to the bottom of the kusha with the chanting of mantras.

Pitrishorashi :—

Om asmatkule mṛtā ye ca gatir yeṣāṁ na vidyate
teṣāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om mātāmahakule ye ca gatir yeṣāṁ na vidyate
teṣāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om bandhuvargakule ye ca gatir yeṣāṁ na vidyate
teṣāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om ajātadantā ye kecit ye ca garbhaprapīḍitāḥ
teṣāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om agnidagdhāśca ye kecit nāgnidagdhāstathāpare
Vidyuccaurahatā ye ca tebhyaḥ piṇdaṁ dadāmyaham.
Om dāvadahe mṛta ye ca siṁha-byāghra-hatāśca ye
daṁṣṭribhiḥ śṛngibhirvāpi tebhyaḥ piṇdaṁ dadāmyaham
Om Udvandhanamṛtā ye ca biṣaśastrahatāśca ye
ātmopaghātino ye ca tebhyaḥ piṇdaṁ dadāmyaham.
Om araṇye vartamani raṇe kṣudhayā trṣṇayā hatāḥ
bhūtapretapiśācāśca tebhyaḥ piṇdaṁ dadāmyaham.

Om rorave cāndhatamisre kalasūtre ca ye sthitaḥ
tasāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om anekayātanā-saṁsthāḥ pretaloke ca ye gatāḥ
tasāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om anekayātanāsaṁsthā nītā ye yamakimkaraiḥ
tasāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om narakeṣu samasteṣu yātanāsu ca ye sthitaḥ
tasāmuddharaṇārthāya imaṁ piṇdaṁ dadāmyaham.
Om paśuyonigata ye ca pakṣikīṭasarīsṛpāḥ
athavā bṛkṣayonisthāstebhyaḥ piṇdaṁ dadāmyaham
Om jātyantarasahasresu bhramantaḥ svena karmanā
mānuṣyaṁ durllabhaṁ yeṣāṁ tebhyaḥ piṇdaṁ
dadamyaham
Om divyantarīkṣabhūmiṣṭhāḥ pitaro bāndhavādayaḥ
mṛtāpyasaṁsakṛtā ye ca tebhyaḥ piṇdaṁ dādamyaham.
Om ye kecit pretarupeṇa vartante pitaro mama
te sarve tṛptimāyāntu piṇdadānena sarvadā.
Om ye'abandhavā bāndhavā va ye'anyajanmani bandhavaḥ
teṣāṁ piṇdo mayā dattohykṣayamupatiṣṭhātāṁ.
Om pitṛbaṁśe mṛta ye ca mātṛbaṁśe ca ye mṛtāḥ
guruśvaśurabandhunāṁ ye cānye bāndhavā mṛtāḥ
ye ye kula luptapindāḥ putradāravivarjjitāḥ
Kriyālopagatā ye ca jātyandhāḥ pangabastathā
Virūpā āmagarbhāśca jñātājñātāḥ kule mama
teṣāṁ piṇdo mayā dattohykṣayyamupatiṣṭhatām
Om ābrhmaṇo ye pitṛbaṁśajātāḥ
Mātustathā banśabhavā madīyāḥ
Kuladvyae ye mama dāsabhūtāḥ
bhṛtyāstathaivāśritasevakāśca
mitrāni sarve paśavaśca bṛkṣāḥ
dṛṣtāhyadṛṣtāśca kṛtopakārāḥ
janmāntare ye mama samgatāśca
tebhyaḥ svadhā piṇdamahaṁ dadāmi

Til and water is poured in the vessel containing pinda. Circumambulate with the water being sprinkled on the pinda. Now chant :

"Om pitrādibhyo namaḥ"
"Pitrādayaḥ kṣamadhvaṁ"

Om sāksiṇaḥ santu me devāḥ Brahmeśānādayastathā
Mayā gayāṁ samāsādya pitṛṇāṁ niṣkṛtiḥ kṛta
Agato'asmi Gayaṁ deva pitṛkārye gadādhara
Tvameva Sākṣi Bhagavannṛṇo'ahamṛṇatrayat.

Śamīpatrapramānaṁ va piṇdaṁ dadyāt gayāśire
Uddharet saptagotrāṇi kulanacai Kottaram satam
Gayāyāṁ pitṛrūpena svayameva janārdana
Tvaṁ dṛṣtva puṇdarīkākṣa mucyate ca ṛṇatrayāt.

Matrishoroshi :—

This is to be performed by one whose mother is deceased. Similar to the ritual for the departed father, sixteen pindas are arranged and the following mantras are chanted :

Om garvantahsthena gamane dukhāṁ visamavarmani
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om yāvat putro na bhavati tāvanmātuśca śocanam
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om māsi māsi kṛtaṁ kaṣtaṁ vedanā prasabesu ca
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om sampurne daśame māsi atyantaṁ mātṛpīdanam
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om māghe māsi nidāghe ca śiśirātapaduḥkhitā
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om putre byādhisamāyukte mātṛduḥkhamaharniśam.
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om divā rātrau ca yā mātā dadāti nirbharaṁ stanau
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om pivecca katudrabāni kkāthāni bibidhāni ca
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham

Om kṣudhaya bihvale putre cannaṁ mata prayacchati
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om padbyāṁ janayate putro jananyāḥ parivedanam
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om durllabhaṁ bhakṣyadravyaṇca yavāt putro'asti balakaḥ
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om rātrau mūtrapurīṣābhyaṁ klidyate mātṛkarpaṭau
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om gātrabhange bhavenmāturmṛtyureva na saṁśayaḥ
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om agninā śoṣayeddehaṁ trirātrau poṣaneṇa ca.
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om śathilye prasave prāpte mātā bindati duṣkaram
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham
Om yamadvare mahāghore yat syāt mātuśca śocanam
tasya niṣcramaṇārthāya mātṛpiṇdaṁ dadāmyaham.

Then say **"Om mātrādibhyo namaḥ".**

Now Pray with your palms joined

"Om mātrādayaḥ Kṣamadvaṁ".

and

"Om sākṣiṇaḥ santu me devā Brahmaviṣnumaheśvarāḥ
Mayā gayāṁ samāgatya mātṛnāṁ niṣkṛtiḥ kṛta."

DIFFERENT CENTRES OF THE SANGHA

Head Office : 211, Rash Behari Avenue, Ballygunge,
Kolkata - 19, Phone 2440-5178 / 2327

(Please add **BHARAT SEVASHRAM SANGHA** *to all the following Addresses)*

: BRANCHES :

1. Swarajyapuri Road, Gaya, Bihar-823 001, Ph. 0361-2220579/2423663
2. Sigra, Varanasi - 10, Ph. 0542·2221639/2220746/5531208
3. 93, Tularam Bag, M. G. Road, Allahabad - 211006 (UP.), Ph. 0532-2500897/2100634
4. Vrindavan, Dt. - Mathura-281121 (U.P.), Ph. 0565-2443324
5. Srinivashpuri, New Delhi - 65, Ph. 011-26848181 Fax, 26316566
6. Kurukshetra. (Haryana), Pin : 132 118, Ph. 01744-220445
7. Hardwar, Post Box No.-23, Pin : 249 401, Ph. 01334-226363 1 223456 1223457
8. Kedarnath Ph. 01364-263213
9. Gourikunda Ph. 01364-269206
10. Badrinalh Ph. 01381-222242/222345
11. Ukhimath Ph. 01364-264274
12. 1-2-603/1 Bharat Sevashram Marg, I, Hyderabad - 500080 Ph. 040-2764-6148 leleFax-040-2761-2284
13. Swargadwar, Puri (Orissa), Pin : 752001 Ph. 06752-223227
14. Navarangpura, Ahamedabad - 9 (Gujarat), Ph. 079-658-0367 / 658-0368
15. Katargram, Surat. Pin: 395 004 A. N. Road - 2428372 Ph. 0261-2480016
16. Vashigaon, Vashi, Mumbai - 400 703, Ph. 022-2781-1327 / 1296
17. Sonari West, Jamshedpur - 831011, Ph. 0657-2304000 / 0076
18. Kaltupillaiyar Koel Road, Rameshwaram - 623526, Ph. 04573-221215
19. Anju Kaltu Villai Road, Kanyakumari - 629702, Ph. 04652-246164
20. T.H. Road. Kesavapuram, Mlnjur, Chennai - 601203· Ph. 044-27995106
21. 118/2, Navya Nagar Layout. Near Amruthalll Rd., Jakkur, Batarayanpura Cmc, Banglore-560064 Ph. 080-22714771
22. Station Road, Dwarka Ph. 02892-234157
23. Subhaspally, Sillguri Ph. 0353-2436232
24. Gangasagar. Dt. 24 Prgs. (S), Pin : 734606, Ph. 03210-240205
25. Pranavanandapally, Bankura, Pin: 722 102 Ph. 03242-250744
26. Pranavananda Road, Garia, Kolkata - 700 084 Ph. 033-2430-3580
27. N.S. Road, Navadwip. Ph. 03472-240227
28. Diamond Harbour, 24 Pgs.(S), Ph. 03174255269
29. Horekhali, Dt.·Midnapore Ph. 03224·231219
30. Mahishadal, Dt.- Midnapore Ph. 03224-24C361
31. Pukuria, Dt.· Midnapore Ph. 03221·257351
32. Colonelgola, Dt.- Midnapore Ph. 03222-263364
33. Sahapur, Maida Ph. 03512-260459
34. Raiganj, Dt.· Dinajpur Ph. 03523-223260
35. Teor, Dt.-South Dinajpur Ph. 03522·252433
36. Aurangabad. Dt.·Murshidabad, Ph. 03485·262442
37. Ranibandh, Bankura Ph. 03243-250232
38. Purulia Ph. 03252-222056
39. Suri, Dt.- Birbhum Ph. 03462-255481
40. Tarapith, Dt.- Birbhum Ph. 03461-253227
41. Choto Nilpur, Barddhaman Ph. 0342·2646289
42. Chaitanya Avenue, Durgapur Ph. 0343·2562121
43. Lakhra Road, Guwahati - 781018, Ph. 0361-2471329
44. Barajuri, Ghatshila Ph. 06585-281012
45. Bhopal Ph. 0755-2472514
46. Jabbalpur Ph. 0761·2405840
47. Raipur Ph. 0771-2583777
48. Dimapur Ph. 03862-232802

Foreign Associates

1. London Sevashram Sangha, 99·A. Davenport Rd.. Shepard Bush London. W-12, 8 P.B Ph. 020-89929881 / 87439048
2. Guyana Sevashram Sangha, Cove & John, East Coast Dem. Guyana, South America Ph. 011-592-29721
3. Tnnidad Sevashram Sangha, 32, Nolan St., Felicity, Chagunas, Trinidad, (W.I.) Ph. 011592-2292721-
4. 2107, Codlin Crescent, Rexdale, Ontario MgW 5K7 Canada Ph. 416·797-0479. Fax: 416·679-0967
5. America Sevashram Sangha. Inc.. 153·14 to 153-20. 90th Ave., Jamaica Queens, New York· 11432 Ph. 718-523-7515
6. 31W107 Rohrssen Road, Elgin, IL-60120 (U S.A) Ph. 847-760-6059
7. B.S Sangha of North America, 3490-Route27, Kendal Park, New Jersey - 08824 Ph. 732-422-8880
8. Fiji Sevashram Sangha, 6, Bau St., Suva. Fiji Islands. Ph : 00679·3317625. Fax: 00679·3302210
9. Pranavananda Ashram, Kumarigal, Kathmandu, Nepal Ph. 009771-4468076
10. Pranab Math-Bajitpur. Madaripur, Khulna, Ashasuni, Nagaon, in Bangladesh. Bajitpur Ph. 953215-282700
11. Pranab Math Dhaka, Bangladesh. Ph. 008801716709188

APPEAL

The manifold activities of the Sangha are increasing by leaps and bounds, specially among the backward classes in the interior villages. For the maintenance of educational-and charitable works, the Sangha is in need of patronage and financial backing form all generous people.

The Bharat Sevashram Sangha appeals to general Public to co-operate in its multifarious activities chalked out by its great founder Acharya Swamy Pranavanandaji Maharaj for serving humanity. Persons having faith in the aims and objectives of the Sangha are requested to contribute liberally to the Sangha's charitable funds. All donations in favour of the 'Bharat Sevasharm Sangha' are exempt from Income-Tax U/S. 80-G of I.T. Act 1961.

General Secretary
Bharat Sevashram Sangha
211 Rashbehari Avenue, Calcutta - 19
Ph. : 2440-5178 / 2327

ENGLISH PUBLICATION

- **THE PROPHET OF THE AGE** - by Swami Vedanandaji ; life and teachings of the great Acharya Srimat Swami Pranavanandaji, 230 pages Price: 50.00
- **PROPHET OF A NEW HINDU AGE** - by Ninian Smart. The book is a brief but authentic account of Swami Pranavananda, the founder of Bharat Sevashram Sangha. Price : 50.00
- **THE DIVINE LIFE-BUILDER SWAMI PRANAVANANDA** - by Swami Vikashananda, 72 pages. Price : 30.00
- **SWAMI PRANAVANANDA : THE WORLD-TEACHER & SAINT-SAVIOUR** - by Dr. Prasanta Mukhopadhyay. The book presents a short but penetrating review of the divine life of Swami Pranavanandaji Maharaj, the Architect and founder of Bharat Sevashram Sangha. Price : 50.00
- **THE SANGHA GEETA** - Divine Messages of the Great Acharya Srimat Swami Pranavanandaji Maharaj, founder of the Bharat Sevashram Sangha, 190 pages. Price: 20.00
- **TEN DIVINE MESSAGES** - of the Great Acharya Srimat Swami Pranavanandaji Maharaj - A Philosophical Study, 92 pages. Price: 25.00
- **YUGACHARYA SWAMI PRANAVANANDA** - a beautifully illustrated short life-sketch of the Acharyadeva in simple English. The Book is best suited especially to young children. Price: 20.00
- **PRANAVANANDA FOR JUNIORS-** Price: 15.00
- **ACHARYA PRANAVANANDA IN THE EYES OF THE LEARNED : EDITED BY SHANTANANDA-** The book is a unique compilation of contributions by 25 eminent persons who came in contact with the Divine Nation-Builder. Price: 25.00
- **RE·ORGANISATION OF INDIA** - by Swami Vedanandaji, 90 pages. Price : 10.00
- **ESSENCE OF HINDUISM** by Dr. Durgadas Basu, Saraswati,133 pages. Price: 150.00
- **REFLECTIONS ON HINDUISM** - by Yatiswaranada, 257 pages Price: 50.00
- **SRI SRI GAYA-MAHATMYAAND GAYA KRITTYA-** by Swami Vedananda. Price: 10.00
- **HINDU GODS & GODDESSES** - by Swami Nirmalananda. The book devotes to the general principles lying behind the concept to divine images and the general principles about the animals who carry the Gods. At the end of the book pictures to a number of images have been inserted to enhance the attraction of the book. Pages -294 Price: 99.00
- **IN SHORT YUGACHARYA SWAMI PRANABANANDAJI'S LIFE & HIS SANGHA'S WORK DETAILS.** Price: 5.00
- **DIVINE MESSAGES** Price: 6.00
- **GLEANINGS FROM A LIFE OF SADHANA** Price. 30.00
- **THE WHERE WITHAL FOR LIFE (PATHEYA)** Price: 10.00

N.B. - If you wish to purchase books, please send Total costs of the books along with postal costs ot Rs. 20/- by M.O. The books will be sent by registered post.

Available From :

SHARAT SEVASHRAM SANGHA, Publication deptt.

264A, Rash Behari Avenue, Kolkata-19, Ph. 9231878111